1: Rivers E-5 (ca. 1901-02) 1906 Toda

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the latter. Somewhere near the dairy will be found a circular enclosure, the buffalo-pen, or *tu*,[1] in which the buffaloes are enclosed at night, and there may be more than one *tu* for use on different occasions or for different kinds of buffalo. There will be a small pen for the calves which is called *kadr* and there may also be a house for the calves (*kwotars*). A small structure called *kush* (? *kudsh*), used as an enclosure for calves less than fifteen days old, may often be seen, situated between the spreading roots of a tree.

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Close to the village there will be at least one stream (*nipa*), and very often there are two streams. If possible, there should be two streams, in order that one may be used for the sacred purposes of the dairy, the *pali nipa*, while the other is used for household purposes, the *ars nipa*. Where there is only one stream, different parts are used for the two purposes, and the two parts of the stream then receive the names *pali nipa* and *ars nipa*. In this case the *pali nipa* is always above the *ars nipa*, so as to avoid the danger that the water used for the dairy shall have been contaminated by contact with household vessels. At some villages there may even be a third stream, or part of a stream, used in the ordination ceremonies of the dairymen.

It has often been a subject of remark by visitors to the Nilgiri Hills that the Todas have chosen the most beautiful spots for their dwellings, and interest has been taken in the love of beauty in nature which this choice shows. I think there can be little doubt that the choice of suitable dwelling-places has been chiefly determined by the necessity of a good water-supply, and if possible of a double water-supply, and the Todas have chosen the beautiful spots, not because they are beautiful, but because they are well watered. Their choice has been dictated, not by a love of beautiful scenery, but by the practical necessities of their daily life.

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In the immediate neighbourhood of a village there are usually well-worn paths by which the village is approached, and some of these paths or *kalvol* receive special names.

[1] Harkness and others have called this pen *tuel*, but repeated inquiry on my part failed to elicit this form of the word. *Tuelu* would mean "where is the *tu*?" and it is possible that Harkness heard the word in this form.

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Some may not be traversed by women. When I first visited the village of Taradr, nearly the whole population of the village met me at the spot where the path to the village leaves the road. We all went along together till I suddenly found that I was walking with the men and boys only, while the women and girls were following another path. We were going by the way over which the sacred buffaloes travel

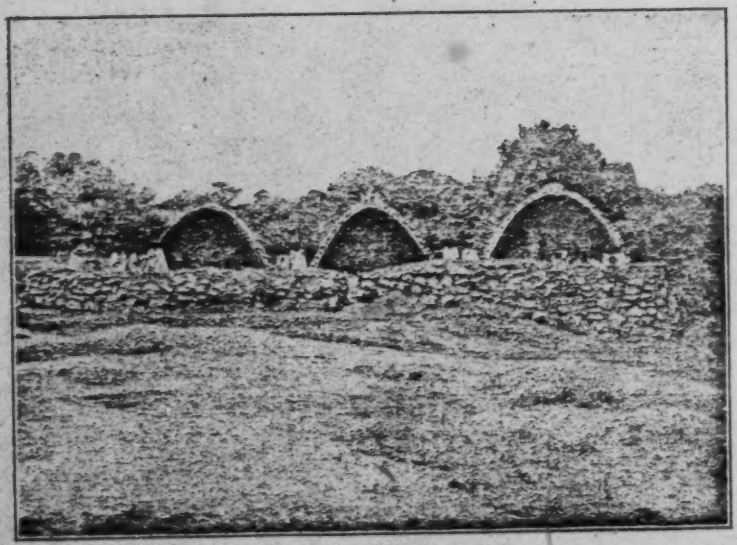

FIG. 6.—THE VILLAGE OF TARADR, SHOWING THE HOUSES SURROUNDED BY A WALL, IN WHICH THERE IS ONE OPENING IN THE MIDDLE.

when leaving or approaching the village, and the women might not tread this path, but had another appointed way by which they were to reach their home.

Within the village there are also certain recognised paths, of which two are especially important. One, the *punetkalvol*, is the path by which the dairyman goes from his dairy to milk or tend the buffaloes; the other is the *majvatitthkalvol*, the path which the women must use when they go to the dairy to receive buttermilk (*maj*) from the dairyman. Women are not allowed to go to the dairy or to other places connected with it, except at appointed times when they receive buttermilk given

1: Rivers E-5 (ca. 1901-02)1906 Toda

211 out by the dairyman, and when going for this purpose they
363 must keep to the *majvatitthkalvol*. This path is sometimes
562 indicated by a stone, the *majvatitthkars*, and the spot where the women stand to receive the buttermilk is called the *majvatvaiidrn*.

At many villages there are other stones which have definite

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FIG. 7.—THE CHIEF HOUSE OF THE VILLAGE OF KIUDR.

names and mark the sites where certain ceremonial functions are performed.

342 The house is called *ars*, and is of the kind shown in Fig. 7. It is shaped like half a barrel, with the barrel-like roof and sides projecting for a considerable distance beyond the front partition containing the door. The size of the hut is by no means constant; in some cases it is sufficiently roomy to enable people to move about with ease and comfort, while in others it is so small that it is unbearably stuffy, and the smoke from the fire, which is always burning, makes it difficult to believe that anyone can long live in it. The entrance to